

THE
HISTORIE OF
S. ELIZABETH
DAUGHTER OF THE KING
OF HVNGARIE

Written in French by
Peter Mathieu
and translated into
English by
S^r T. H.

AT BRUXELLES
By the Widow of Hybert Anthony
called Velpius A^r 1630



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and
of the
Archaeological
Review



TO THE HON^{ble}.
THE LADY
ENGLEFIELD
THE ELDER,
all happiness temporall & eternall.



ADAM,

I having bin en-
treated by a vvor-
thy gentleman, to receivv this
abstract of a greater history, to
the end it might passe to pu-

blique vse; And finding (according
ding to my slender skill in
forraine tonges) that it pun-
ctually agreeth vvhile the Frēch,
out of vvhich it vvas transla-
ted into our vulgar: and iud-
ging the subiect proper to our
times, vvhile in (as alvvayes) ex-
amples moue more then do-
ctrine to actes of piety: I vvas
Zealous to further the presse,
annecting an Appendix or ad-
joynder of mine ovyne poore
conceis, as I hope, not vnpro-
firable to the Reader. VVhich
done, I easily retolhed so begge
your ^{La}^{pps} Patronage of our
pious a designe, especially this

enpild

s A

great

great Princesse, whose exemplar life is here abbreuiated, being one of the first branches of that spirituall tree of Seraphicall S. Francis, vnder whose shadowves you haue bin, and are vertuously conducted, in a penitentiall way to your great home; vwhere, by the infinite merits of our blessed Sauiour, you hope to enjoy the revward of your vertues, vwith other great personages of your family, vwho haue humbly passed their pilgrimage vnder the same rule, not vwithout note of sanctitie. I omit my ovne titles of obligation, vwhich chal-

lenge both my pen & person
in all duty to your La^{pp}; beg-
ging of the diuine goodnes,
vwho is the butt of your acti-
ons, his blessing to all your
good desires.

MADAM

Your La^{pp}s humble
beades man.

G. P. 7.10.9. 10

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A COMMONITORY
TO THE
READER.



Y intentions in exposinge
to publique veiwe the life
of this glorious saint, a
knowne member of the
Catholique church, is by
facts to shewe the church,
a posteriori, by the effects to shewe the cause;
For surely god would not haue bene so
solicitous to reduce these wandringe sheope
to his sheepfold, as himselfe in holy writt
by publique proclamation witnesseth. With
an *Oportet reducere &c.* If he could haue fain-
tes out of it. Neither doe I thinke that any
protestants, excepte either weake or mali-

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cious puritanes, will not finde matter of edification, and I hope much spirituall profit, if piously, not curiously they obserue this great Princes vertues, yet its not obscurely known to men who desire more vnitie of spiritts, especially in matter of Religion, that there are too many, who soe much delight in the breaches of the church, that they will haue noe Communion, euen with the wery saints begotten in her. These are they of whome *Cassandra* layth, that they soe hate the church, that they hate all good from her.

I must confess, I delight not much in the society of those souldiers, who would haue (though only) the vpper garment of our sauour devide amongst them, which *Eurhimius* calls his cloake, but I abhorre from those, who will cutt his *tunica in-consutilis inneci-coate*, wch the *Arabian* interpretour calleth his shirte, or truet; which was in stede of a shirte beinge of wooll accordinge to the aunciet and mystically without seame, without schisme, and soe to be kept accordinge to the Prophett, and subiect only to a *Miserunt sortem*, in soe much that

the

THO THE READER.

the outragious Iewes themselues durst not aduenture to cutt it; yet I knowe there are too many cloaked vnder the name of christians, who would rather make more holes then stoppe one, euен in our saiuours inner coate; of whome our learned Countryman master Selden in his *Prolegomena de successionibus hebraeorum*; *Sui dumtaxat ingenij vi, sacras literas temere explicantes, ridiculis atque impis pacem Christianam no- uationib[us] perturbare solere passim videmus* their factious witts are made the touch-stone of our faith: what many of them deny to the whole church, They arrogate to their owne priuate spiritts, which is, to haue power to declare all dubious, and more hidden texts of scripture, and out of them to frame newe canons of beliefe.

Vincentius Lyranensis Chap: 26. tells you of them, and how to knowe them.
Audies etenim quosdam ipsorum dicere, verite, o insipientes, & miseri qui vulgo Catholici vocitamini, & discite fidem veram, quam prater nos nullus intelligit, que multis ante seculis laxuit, nuper vero' reuelata & ostensa est: sed discite furiim & secretum, delectabit enim vos. Et item

cum

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cum dederitis latenter docete, ne mundus audiatur, nec ecclesia sciatur: paucis namque concessa est tanti mysterij capere secretum.

See there, how he prosecuteth it and when you haue perused him well, iudge if it touch not to the quicke those factious spiritts, that desire nothinge more then separation, then sedition in christ his common wealth : me thinkes in earnest, he hath them at euery tourninge, for their nouelty ; for their inuisibility , their singularity , their priuate spiritt , their clanculare conuenticles , their præiudicate censures of all others , their refractory resistance of peace in Religion.

Saint Hillarius de trin : layes open the ground of their vertigo. In deflexu motu aduersandi studiorum persistit ubi non voluntas rationi subiicitur, sed his que studemus doctrinam coaptans. Truth and learninge must be squared accordaninge, to their inordinate affections, and not their affections by truth; they wrest the scriptures and fathers to their contentious ends. *Omnes tument, omnes scientiam pollicentur saith Turtullian,* by their ouer-weeninge conceite of themsel-

ues.

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ues, they swell and muſt breake out into
botches, and infectious gangrenes to the
preiudice of the wholl body of the
church.

Had there not bene those turbulent spi-
ritts in our country, guilty of more witt
then witt, we might not in vaine haue
hoped longe ſince, that moſt deſired vniſty
in Religion.

Had they reverently propoſed venera-
ble antiquity, they would haue found all
the fathers moſt ſcrupulous in giuing the
leafe (I doe not ſay) cutt, but ſtretch to our
Bleſſed ſauour his myſtically wholl coate,
which is his church according to all the
fathers. Wittnes Tert: *de prescriptionibus*
although afterwards he vntortunately
cutt it in peeces. Irenous eſpecially lib. 3.
Epiphanius de heretibus throughout all, ſaint
Hierome againſt the *Luciferans* howe zeal-
ouſly againſt *Ruffinus*, fearing leaſt any
breach ſhould be made by him, though
indeed his flawes were not ſo dangerous,
as for Patronizing Origen too much, as
ſaint Hierome notes, Apol: 2. and falſely
attributing ſome ill opinions of ſicni the

Philo-

AN COMMUNICATOR

Philosopher to saint Sacerdos Pope and martyrs saint Hierome notes ep. ad Cresiphonem whereby saint Augustine was deceived at the first, as appeares in his retractations lib. 2. C. 46. and some other points. How ferueant against Vigilius, though I knowe the Magduburgenses Cens. 4. C. 8. would plead a not guilty for him; yea to haue bin too hard for saint Hierome: but the truth is, he was faulty in denying all honour to reliques assaint Hier. there conserueth him, and my Lord of Winchester against Peters. and Caushbord: against Baro-
nus, super animam Domini 34. nu. 140. learnedly in the name of all England, ac-
knowledges a reueretice due to them, as saint
Augustine relates of the miracles done by
the earth of the holy land, which Hespe-
rus referenced worthily, as S. Augustine
noteth. He was faulty also in denying the
faines in heaven to pray for vs, for this
all learned protestant divines allowe, as
conformable to all antiquity. Howe care-
full was saint Cyprian in this maine point,
though once indeed he gaue a scratch to
our blessed saaviour his doate, yet he ever

Y E O T I M E R E A D E R

it not, and as Saint Augustine sayth, he remitted it againe with his owne blood. Saint Augustine in all places against all spirits of division. Shall we heare a dismall sentence of his li. 4. *Contra donatistas Cap. 8.* *Constituamus aliquem castum, communem, non auarum, non idolis servientem, hospicium in indigentibus manifestantem, non evasquam inimicum, non contemnacum; patientem, quietum, nulli emulantem, nulli incidentem, sobrium frugalem, sed hereticum & nulli utique dubium est, regnum Domini non possutrum. O son abidens bagbutts if he hath cutt our sauour his wholl garment, he hath no shelter for nakednes, no defence against gods sentence of eternall death.* And hereupon we see, with howe great care haue generall and Provinciall Counells presently bene conuocated, to cut of all springing heresies at their first budding. As of Arius the Nien, in time of Silvester. Of Macedonius the first Complainopolitan, in time of Damasus. Of Nestorius the Ephesine, in time of Celestius. Of Annyches the Calcedon, vnder Leo. In like

A COMMENTORY

like manner we might descend by al
centuries. Oportet quidem heresies esse, saint Paule
hath taught vs, there hath bene and will
be flawes in the church, but a heauy V&E is
adjoyned to them that make them. My
desire therefore is, where I see any brea-
ches not to stretch them so farre till I
make them greater, least saint Paul his V&E
should lay hold on me, rather, if I can
fowe them vp againe, this I conceiuue to be
opus sanitatum. This hath bene the imploy-
ment of antiquitie, you knowe Salomon
adjudged the childe not to be hers, who
vnaturally would haue had it cutt in pie-
ces, that she might haue parte; and the
holy ghost commends his wisedome. Howe
much more will it argue the church, not
to be his mother, who would haue her
quartered? *Vnum omne fidei christi*. Our la-
bour should be to keep it one; So he left
it. The woe lighteth heauily vpon those,
who first broke it, and much heauier on
those who delight in the breach. I find
not our best Protestant diuines to deny
many faimtes to haue bin, euen in latter
ages begotten and perfected in the church

THO THE READER.

of Rome as of saint *Thomas of Aquine*, my lord of *Chichester* doubteth not to stile him saint, in his tracte of inuocation of saintes. So *Selden de successionibus*, saint *Anselme* so commonly stiled: *S. Bernard, omnium calculo*, noe man so far callinge his owne iudgment in question, as to doubt of it. Soc doctour *Vvhite* against *Vvhite* dyed blacke; so my lord of *Ely* in his funerall sermon; my lord of *VVinchester* in his sermon of *iustificacion* frequently. *Causab:* in his *exercitations*. *Whittaker de ecclesia*. Saint *Francis* by very many, *Pantalion in Cron:* P. 95. saith he was a glorious saint. *melanthon* with many learned diuines in *corpore doctrine lypsie*. Saint *Bonanenture* often so intituled by that learned diuine, who put out *Dicta salutis* and *Catena aurea* taken out of this learned and pious saints greater volumes. Saint *Brigitt* by doctour *Andrevves* against *Peron*.

I could enlarge my selfe, but I haue made choyce of these more eminent diuines, and those whome our country hath reuerenced as illustrious Prelats.

I can not omitt one more Master *Hac-*
clevvitt

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devitt in his booke of Nauigations acknowledgeth saint Xauerius borne in these times, in this Centurie, to be a very great saint, and discribes many particulers of his life.

I must stoppe in a subiect soe obuious. I could wishe and so all good men, that there were more departinge christians, saints, then to vse the phrase of the Machabees, we should haue more louers of the brethren, vvhoe vwould pray much for the people, and for holy citty.

That is the church of god; as Iudas found a *Ieremy*. *Mac.* 2. 15. 14. for noe doubt in heauen they assist vs, and by their holy prayers, these diuisions in Religion would be cured, and an vnity concluded.

Thus far antiquity and, consent of holy fathers assure vs, as all learned Protestants agree, and in deed the *creed* declarereth it, for there is, *Communio sanctorum*, a fellowship betwixt the triumphant and militant church which, must needs be by spirituall graces conferred By god vpon vs, by their prayers. So saint *Gregorie Nazian:* *oratione 18.* learnedly explicateth and piously beleeueth.

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believeueth. Nay saint Nazianzen doth not only acknowledge that the saints pray for the church in generall, but euен for his particular flocke, as there he saith of his deceased father. Which passage of his, I must needs say, pincheth those who would haue only a generall intercession.

Neither is this all: Antiquity goeth further. saint Ambros, To: 1. l. de viduis saith, *Obsecrandi sunt qui nobis ad presidium dati sunt, martyres obsecrandi quorum videmus nobis quidam corporis pignore Patrocinium vindicare, &c.* He saith more to the same purpose there. Neither did I euer read any learned man that doubted this booke to be his, except Master Perkins in his problemes, but without reason, only because there is a booke fatered on him vpon the *Romanes*, wher in the first chapter he seemeth to teach the contrary. But indeed it is cleare that this booke is not his but one *Hillarius a Luciferan hereticke*. I haue read that saint Augustine citeth that booke by the name of one saint *Hillarius* how euer it seemes sure not to be his, and the other sure to be his.

A COMMONITOY

Saint Hierome in his funeral oration of
saint Paula saith, vale Paula & cultoris tui
placitam senectutem adiuua / orationibus. what
can this be called but inuocation, saint
Augustine de ciuit: Li: 21. C: 10. Vos non
martyribus templa sicut diis, & sacrificamus &
oramus sed utrumque in ordine ad Deum, see
how warily and Religiously this great
saint speakes, he denieth vs to pray to saints
as to gods, for so the gentills obiected
against christians as is cleare in him and in
saint Cyril against Julian li: 6. yet he gran-
teth expressly that we pray to them in or-
der to god, which passage or distinction
of his, me thinkes hath ended all the con-
troversy betwixte vs.

So that if any deny this I say as Causab:
in his epistle to Bertius de Apostasia sanctorum,
in hoc video nostros docere contraria antiquis pa-
tribus: for surely this is against them, and ther-
fore my lord of Chichester in the aforesaid
tracte(a booke generally receiued in Englād)
strongly sheweth voluntary prayer to saints,
not to be forbidden, and before him, Luther
himselfe in his epistle to Georgius Spalatinus
and master Bilns as fox noteth 462.and others.

Thefe

TO THE READER.

These and many more points of difference, are now Ceased amongst the learned; and indeed, I thinke many more, or all would Cease, if only Learned men should examine them.

But they must not be such who in contempt of antiquity, can publishe without blushinge a negle~~c~~e of the fathers, with *Non ignoro aliter loqui Patres*, as *Kemnitius* confidently doth. I. P. *examimus Trid.* or the *Non debetis credere patribus*. as *Pomecanus* vpon *Ionas*. it is a gudgeon soone swallowed, but not easily digested. For surely in the judgement of the wise, it poysloneth the whole cause in hand; if we beleue *Vincentius Lyrinensis* in his 40. and 41. CC. yet *Caluin L. 3. C. 5.* Contemnes them all, and *C. 24.* exclaims against them for giuing pernicious doctrine of the vncertainty of election: and was not this *Nestorius* his arrogancy when he saw antiquity was against him, to bragge that all the doctours before him understood not scripture? as appeares in the councell of *Ephesus*: and yet from him the french diuines haue Learned, not only to ne-

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gleet, but to brande their gray haires with the note of superstition; as you may see a whole tribe of them in Feuardentius in his *Theomachia* L. 11. de Purgatorio. These are not they *per quos fiet salus in Israel*. they are too hott spurred and therfore as Saint Paul saith, *prurientes auribus, vnsettled in their tenents.* But milde and settled spiritis may finde the truth, and by them we shall hope for a reconciliation, to which we see many of the Learned happily to incline.

Againe to write the liues of saints, and so conueigh the memory of their great vertues to posterity, the holy scriptures did it in all the historicall partes, and Eccles. 24. aduileth vs to it, *Sapientiam ipsorum narrant populi, & laudes eorum nuntiat ecclesia,* and it was the practise of antiquity. Did not Saint Gregory Nissen write the life of Gregory Thaumaturgus? Athanasius and Hierome of Saint Anthony the great? Seuerus Sulpitius of Saint Martine? Saint Gregory of Saint Bennett? Saint Bonauenture that great and devout scholeman(as Gerson stileth him)of Saint Francis that stupēdious cōtēner of the world?

But

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But peraduenture it may be objected that we are not assured this Blessed Queen to be a Saint. To this I answere, without all question she was a very holy woman, gaue great testimonies of vertue, of the loue of god and her neighbour. And in these two are consummated, both lawes and prophetts; all Christian perfection if we may beleue our Blessed Saviour. Thus the histories witness of her; and what is most of all, its the esteeme the whole church of god had of her.

Which I therefore added, to preuent an obiection (which might be made) of a thiefe, who as it is recorded in Saint Martin his life, was, being dead, esteemed a Saint, wheras he was indeed a wicked man: and to that text of Saint Augustine (if it be Saint Augustines) *multa corpora Sanctorum venerantur in terris, quorum anime cruciantur in inferno.* Many bodies are reverenced on earth, whose soules are tormented in hell.

But this is by my former clause abundantly satisfied, for I beleue not that god will permitt the whole church, to erre in

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so graue a pointe as to take a diuell for a Saint; though particular churches and prouinces may be deceiued, as all diuines agree, neither did saint Augustine there intende any more, as *Ambrosius Catharinus Courauias* in his *resolutions* L. 1. C. 10. with Learned *Corduba* in his *questionary*, truly expound him: or els you may with *Bellar*: not improbably esteeme that he meaneth only those, whome the Donatists reuerenced as their Saints.

And indeed what wonder if we should attribute soe much to the whole church in so graue and important a busines, since after others, Learned *Census* in his *Rep. Iudeorum* L. 1. C. 12. obserues out of the *Talmudists* that the *Priestes* in the counsell of *Sanhedrim* had infallible iudgment to decerne an Adulteresse from the *Innocent*: and he addes the reason *sacrum quendam institutum non defuisse 70. senibus, postquam solemnni actu imposita manus illis essent.*

Thus he, grounded vpon gods promise in *Pentateuch* to the *Synagogue*; and can we doubt of the certainty of gods assistance to the church his spouse in decer-

ning

TO THE READER.

ning false and adulterate sanctity from feigned iustice and innocency? is the spiritt of god lesse powerfull, or carefull to direct her in so maine a pointe, as to knowe his heauenly guestes, from his, and her abiured enemies? or is it lesse behouefull for her to haue that sacred instinct or tincture of the holy Ghoste, since christ his handes were imposed vpon her solemnly on the Cross? especially in soe dubious a case, as to knowe whether she should celebrate the memory of the dead with thankesgiuing, as antiquity did of martyrs, or with horrour as they did of Apostataes and the like? me thinkes the shadowe should not exceed the substance; hauinge larger promises of the directive spiritt of god then they, *Paracitus docebit omnia.* is it not a good Consequence, if all, then this? neither doe I thinke my L. of Country and Lichfeild wil find difficulty in this: especially Thesis. 2. Fol. 365. sc. 3. in his grande Imposture. My Lord of VVinchester deceased, plainly held it against Peron in the end, and so doth my Lord of London against Foster. and sure I am, Sainc

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Augustine would haue presently subscribed to what the church soe generally should haue received.

Thus you see my growndes (good chris-
tian reader), wherefore I haue perused
and approued this history: my finall mo-
tive was that we may be incited to ver-
tue, since it is an ornament for Princes
Crownes.

And this is indeed the cheifest honour
we can giue to saints, as saint Nazian: Or-
atione 18. speaking of Saint Cyprian saith, the
blessed Martir *hoc dedit in mandatis* com-
manded by him that his honourers shall
be his imitatours *Chrys: ser. 1. de Martir: To.*
3. hath to the same purpose. Saint Augu-
stine ser. 47. *de Sanctis Solemnitates Martyrum ex-*
hortationes Martyriorum. the memories and
solemnities of saints, are the instructions of
sinners; their lives, our examples. Farewell.
Let vs follow Saint Paule his counsell, Pray
for one another, to be inable to followe
these Princely steps, this heavenly Kings
high way to eternall happines.

2 JY 64 Your Friend.

THE

The HISTORY

THE HISTORY
OF
ELIZABETH
OF
HUNGARY.



HERE was a tyme,
when all the fauours of
fortune rested in the
family of the kings of
Hungary, as all the fa-
bulous Deityes were assembled to-
geather in the Pantheon of Rome.
It seemed shee brake her wings,
that shee might not take her
flight to any other place, & for-
sooke all the powers of the North
to become tributary to this Crowne.

But

But in the end the blind creature
(not esteemed a Goddesse, but by
men who haue noe eyes in their
soules) turned her backe to the
Princes of this house, because they
would not depart from the seruice
they had vowed to virtue.

To judge of the fall of this house
by the height thereof, wee must
reascend to this great king of
Hungary, to whom in his life time
trophyes were erected, & after his
death, altars: And from thence
descend to that young prince who
in battell lost himselfe with his
crown, & left the fields of Varna
perpetuallie dishonoured with the
infamy of his defeate.

But betweene these two extre-
mies there are reckoned vp great
felicityes, & among the most re-
markable of them, this house is
renow ned for producing Elizabeth

a Prin-

a Princesse, at this day wayted vpon by Angells in heauen, & sued vnto by men on earth.

There are noe perfect beautyes to be found, since hee who vndertooke to take the picture of one was inforced to drawe the modell of an hundred different pieces.

But Elizabeth was faire, and in her all the exquisite & admirable perfections of her sexe were ordinarie.

The beauty of the soule confi-steth wholly in vertue, that, of the body absolutely in grace, which dependeth not vpon equall proportions of lineaments, & colours of the face, but in a presence, which transporteth, & enforceth the eye to consider it as a visible effect, of an inuisible power of the soule.

Elizabeth was excellent both in the one, and other beyond all ex-

ample

ample, but of her selfe, to her
selfe, boulis, diuided in aloughA v

There was nothing soe diuine,
as her soule, nothing soe goodly as
her stature, nothing soe royall as
her garbe, nothing soe beautifull
as her face, nothing soe amiable as
her eyes, nothing soe louely as her
hart. Louely indeed, but not with
loue which is the frensie of thou-
ghes, the plague of soules, a follye
inuented by vaine witts, & pursued
by idle men; but with that loue
wherewith Angells are inflamed,
& Saints liue, being the fire of the
intellectuall worlde as the Sunne
is of the celestiall, & the elemen-
tarie of ours.

But this being knowne that Eli-
zabeth was admirable in the gifts of
minde, and beauty of body, it suf-
ficeth to tell you shée was the
daughter of Hungarie; that Fraunce

elques

which

OF S. ELISABETH. 5

which adorned heads with the prime crownes of the earth, long time mainteyned that of Hungarie in the house of the Earles of Aniou, & that from those Bela the Grand-father of Elizabeth is descended.

Bela the third King of Hungarie maried Agnes sister of Phillip the second called Augustus, or Gods-gift, who espoused Alice of Hungarie: From this mariage issued Emerick & Andrew. Ambition which violateth lawes of piety, to mainteyne those of tiranie, armed Andrew against Emericke, to bereave him of the crowne which the right of eldership, the lawe of the kingdome, the last will of his father had sett on his head, thinking that though nature had created him seconde, shee had afforded him courage, & merit enough to goe formost.

God who defendeth kings, who

hath

hath a d perticular care of their crownes, & who takes their iust quarrells vpon himselfe, breathed the blast of his furie vpon the enterprises of Andrew. For on the daie of battaile agreed on by the waie of armes, to determine a difference, which reason could not resolute, Emerick apeared in the head of his armie, cloathed with royall ornaments bearing on his browe the crowne of the first christian king of Hungarie, & with it the diuine character which the finger of God had imprinted on the face of kings as a ray of his diuinity, to make them beloved of the good & feared of the wicked.

This Hercules (which the Pigmies against whom hee sett forward, made appeare much greater) caused his armie to march, not soe much to fight, as to triumph.

His

His enemyes; nay rather his mutiniers vnable to continue in the agonyes, and affrightments of their consciences, and hauing their eyes confounded & exteriorly abashed at the presence of the lawfull king, raysed their pikes vpright which they had beat against him, layed downe armes, & asked pardon of him from whom they would haue taken the crowne. They abandoned the fortune of Andrew, and submitted to the clemencie of Emerick, who hauing vanquished them without force would haue preserued them with sweetnes.

Hee was not willing to enter into his kingdome, otherwise then victorious: esteeming the virtue ver-ry miserable, which is not wayted on by envie, & caytife the fortune that is without enimyest: hee thought not his kingdome happie vnlesse

clemen-

clemencie beganne it, imagining
that hee who taketh that, from the
heart of a Prince, teareth the altar
from the Temple.

The happy raigne of so good a
king worthie to haue bene immortall,
lasted not aboue eight yeares, sev-
en monethes, & sixe dayes. *Ladis-
laus* his sonne succeeded for sixe-
monethes onely. *Andrew* who could
not gaine it by force of armes, ar-
rived thither by order of successi-
on, & was crownd in the great
Churche of *Buda*.

He married *Gertrude* daughter of
the Duke of *Moravia*, *Carinthia*, &
Austria. *Edwig* his Sister was mar-
ried to *Henry* surnamed Long-beard,
Prince of *Silesia* & *Polonia*. By this
his mariage he had fowre children
Bela, *Caloman*, *Andrew*, & *Elizabeth*.
The two first came to the Crowne
one after another. *Andrew* deprived

OF S. ELIZABETH.

9

by order, & the lawe of birthright
from hope of the kingdome, wan-
dered vp & downe the world to
seeke a fortune for himselfe, & his.

He rested at *Venice*, matcht in
the house of the *Moresini*, had a sonne
who more couragious then his fa-
ther that stood amased in a com-
mon wealth, (where poppies are
not suffered to growe one aboue
another) came into *Fraunce*, did
notable seruices for the king, &
those of the house of *Croy* consti-
tuted generall of thit forces.

Elizabeth the lonely Princesse
made it appeare in the first yeares
of her childhood, that she was cho-
sen out by heauen to be one of
the fairest flowers, which should on
earth receive the plenitude of its
graces. At three yeares of age she
was espoused to Lewis sonne of
Herman, Lantsgraeue of *Hesse*, &

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Thu-

Thuringia, who was said to descend from *Charlemayne*.

Promises were made with great ceremonie to honour her who knewe not what it was, and, who knowing it, made no more accompt of it, then the winde to breake a rush. At fower yeares of age she was led towards her espousalls, by the Ambassadours of the king her father, & spent the yeares of her childhood in the exercise of piety, whereby, they might make a true estimate of the rest of her future life. It is a singular furtherance, & notable meanes for a princesse well borne, to receiue & learne the precepts of carriage from the hands of her mother; but *Elizabeth*, taken awaie so young into the house of a straunger, was deprived of this happinesse.

Notwithstanding she was there bred futable to the greatnessse of

the

the place from whence she came, & to the excellencie of her wit she then learned that, (the ignorance whereof proues ill for a Princesse, who hath thoughts beyond the distaffe, & needle of ordinarie women) & knewe those things, wherein many great Princesses of that name became so excellent, that they taught even kings themselues to liue.

Though she were yong, she made her selfe deafe & indocible to all discourse, but of heaven; she could not be drawne out of Churches, beginning early to purify her heart from alt earthly thoughts, as gould is cleansed from drosse of the mine, Then did her gouernesse tell her the world was not worthy of her, that she was not made for the world, that her loue not vnlike the supreame elemēt, suffered not by Vapours, nor those infectiōs, which corrupt others,

When she was of riper yeares
she framed vnto her selfe a rule of
life wholly pious and devout, nor
was it by precedent or imitation,
as there are many, who haue noe
other touch of vertue, and piety
then conformity of example; but
vpon her owne choyce, & the mere
motion of the grace of God.

Her exercize was entirely reli-
gious so soone as she awaked, the
first thought her soule admitted, &
which swayed throughouit the whole
day, was the remembrance of death;
then rysing out of bed, she repre-
sented vnto her selfe the comfort,
& infinite ioy of those, who at the
sound of the trumpet shall rise againe
to glory.

As many pieces of attire as she
putt on, so many vertties wished
she, for the beauty and ornament
of her soule. When she was cloathed,

she

she prostrated her selfe at the feete
of a Crucifixe, renewing the homage
of her heart to the goodnesse of God,
giuing thankes for his benefitts, im-
ploring his mercy for her sinnes,
& his holy spiritt for her direction,
protesting rather to dy, then to loose
his fauour, the very life of her life.

As in the morning she meditated
on that she was to doe, soe in the
euening she required an account
of her soule, of what she had done;
she often fed it with the blessed
Sacrament, the bread of Angells,
the Manna of heauen, the restora-
tive of life, the soueraine remedy
against death, the admirable proofe
of the loue of God towards men;
Who notwithstanding in stead of
yeilding him thankes for so great
a benefitt receiued, do now dispute,
whether it be true that he gaue it.

All the day long she stood vpon

her guard against the subtle snares of the world, from which she sought to disengage her selfe; she auerted her eyes aswell as her thoughts from all illusions, keeping her selfe very carefullie from tasting the honey of pleasures & vanityes of Court, more daungerous then that which bewitcheth men. If at any tyme she approached, it was but as the fly, which buzzeth about, & feares to rest vpon it, least he loose his wings.

The marriage treated in her childhood was confirmed at such tyme as discretion made her capable of choice, or refusall: but it was done with so much coldnesse, that many thought, if she had not imagined, the dispose of her body was due to her father, shee no whit had feared to disobey him, to pursue the holy inspirations, which she now intertayned of continuing a virgin.

Of three conditions of the feminine sexe, there is not any one whose contentment hath not anxiety. If marriage haue fruitfullnes, it hath also corruption; If widowhood enjoy liberty, it likewise suffers the sadnes of solitude: If virginity put on integrity, it liueth with the grieve of sterility. But *Elizabeth* better loued to liue a virgin then a mother, and hauing dedicated all her thoughts to virginity, she held it sacriledge to employ them on marriage; well remembryng that many of her quallity had gone out of the pallaces of kings their fathers; not being able to preserue this flower, among the thornes, & bryars of worldlie vanities, & the nipping frosts of its impietyes.

Transported then by two so powerfull lawes, the commaundement of God, & authority of her

father, she gaue consent to this match. The Landtsgraue brought with him as many graces as he acknowledged & admired in her: she likewise afforded him so much affection, that neuer were two hearts scorched with more ardent flames. It was thought her marriage might cut of something of the first seuerity of her life, and that she would begin to relish the pleasures of youth. But her heart, like a lampe perpetuallie burning before the face of God, shined not at all in the darknes of the brightest splendour of the day. Her eyes were wearie in behoulding things specious, her eares displeased with harmonious, her tast with the most delicious, but her heart was neuer satiated with the loue of God.

This her triangle could neuer bee

bee filled, but by this triangle. She stole the sweetest houres of the night from repose, to bly cat the foote of the Crosse, & tast the bitternes thereof in the security of silence.

Sophia her mother in lawe, & *Agnes* her sister in lawe coniured her to forsake her scrupulosity; And will you Madame (said they) perpetuallie vse your selfe so cruelly? Will you alwaies preferre thornes before roses? Will you be so sharp an enemy to your selfe, as to hasten your death at the tyme when you ought to thinke vpon life? Since life is so short, that if the world be not seasonable vnderstood, wee dy before wee knowe it.

Her silence answeared for her, and her constant perseuerance gaue them occasio to iudge what they might hope from such discourse. She co-

tinued

tinued this kinde of life amidst all these impertinences; but auoided those detuitions, more faigned then boly, which seeme to transport into extasy the mindes of those which vse them to please the world, & to satisfy their owne hipocrify. They are starres neither stable, nor fixed, in the firmament of true piety, rather wandring fires, Comets, & exhalations of the earth, which dissolute into the ayre of vanity.

The Court of this Princesse likewise resembled not those, which were at that tyme said to be seas of dissolution, and which, as the Sea, were swolne vp with pride, foaming with exorbitance, & where vertue was perpetuallie in torment. Hers was a temple of piety, an Academy of honour: her example perfumed the most corrupted ayre, and breathed into the most wauering

affection

affections firme thoughts of virtue: with one glaunce of her eye, she led the rest along, and withdrew them from error, which inticeth heartes to pleasure, hath its carreere of Ice, & in the end a precipice.

Her ladyes and maides were bred without curiositie, vanity, or nice-nesse; Their eyes by a modest disdaine mortifyed euill appetites. And because the best borrie natures by deprauation become worse then others (as the corruption of good things is worst of all) she had an infinite care this first integrity might neuer be dissolued. For which cause she exhorted them to hold the heart in liberty, the body in seruitude, and the conscience in repose; assuring them of the infinite contentment they should one day haue, in seeing their fowles in heauen free from slander, & leauing their bo-

dyes

dyes on the earth without infamy.

She recommended nothing so much vnto them, as to stifle wicked thoughts in their birth; whilst the bramble is greene it may be eaten, but when it becomes bigger, it choketh. When the spirit is caught in those first perswasions of loue, it resembleth the bird, which intangleth her selfe the more she fluttereth & striues to be at liberty. How many tymes did she tell them, the suits of men were to be suspected, that they were coales either burning, or quēched, & that the least we might expect from them was either to enflame, or besmeare: That the Panther was not sooner strangled in tasting *Aconite*, then the Soule of a woman by barkning to the discourse of a passionate louer.

There

There are of them (said she) who boast to understand without yielding, & to heare not delighting in what is sayed. If they be quick to desire, they are very reserued in making their desires knowne, they mocke at those, who haue neither eyes, nor eares to see or vnderstand such, as conspire against their honour vnder the shadow of affection. But the opinion they haue of their owne strength is a false gate, a drowsie sentinel which betrayeth, & suffers reason to be surprised. Ladies of this disposition ought to see them selues in the eye & fortune of others, and to believe that which hath happened is nor impossible to them, since they floate in the like Sea, & are tossed with the same winde, & waies. And though they thinke their vessel stronger, & much better appointed, yet may the storne

perhaps be more violent, the tempest more terrible, & the waues soe redoubled, that not knowing how to make resistance, they may be inforced to yeild vp their fraight to the tempest.

Implacable enemy of vice ! .she would neuer looke on those, who so much regarded the beauty of the body, to deforme that of the soule; natures ready, & apt for ill, stupid to good; that wound with eyes, deceyue with the tongue, and who are inforced by remorse of their consciences to become pale with griefe; ruddy with shame in good company; who (impudent as they are) sett that to sale, which admitts noe price, nor commerce in Soules that hold honour for the fift element of their life, & lastly who haue sworne to this false opinion, that the lawe, which obligeth a woman

~~against~~

to

to loue but one man, is not made for those, whoe are worthy to be loued of many.

But because the greatnesse of her quality, & the condition of Court permitted not this Princesse to be perpetuallie for her selfe, to be euer retired, incessantly speaking to God, or hearing God speake, to her; yet did not her hart indure, that any should enjoy her to prejudice the comfort & contentment of her minde.

If sometimes the Landtsgrane needs would open his heart to give passage to peniue imaginations, & to that end employed the charmes of musicke , it was but in singing some holy poëme.

But in midst of most ordinarie sollaces her heart perpetuallie turned towards the North of the crosse, her minde rested in the tranquillity
of her

of her thoughts; This muske ceased
not to smell sweetly, euen in places
least sauouring of piety. She neuer
appeared in publique with orna-
ments suitable to a Princesse, of so
noble & high extraction, that she
promised not her soule, to auenge
it in convenient tyme at the charge
of her body, for all these vanitieſ.

Entering one day into the Church,
vpon ſome ſolemnyt which by the
cūſtome of the world permitted her
not to be otherwife ſeene then well
admir'd, casting her eyes vpon the
Crucifie, ſhe ſay'd to her ſelfe, muſt
my head ſparkle with diamonds &
pietiuſ ſtones, my fingers with
rings, &c I beheld on this crosse
the head of my Sauiour crowned
with thornes, and his hands pier-
ced with nayles? Then proſtrating
her ſelfe on the earth, ſhe besought
God to doe her the fauour ſhe

might intermingle the acerbityes
of the Crosse with all the felicityes
the world could affoord her.

She knew heauē was to be opened
with two keyes; the one of gould,
which is prayer; the other of iron
which is affliction: she carryed them
both all the dayes of her life. Prayer
was continuallie hanging on her
tongue, & she euer hanging on the
Crosse. The image of our lady of
Hall neare Brussells came from her
deuotion, & it is said, was brought
therer by *Sophia* her daughter mar-
ryed to *Henry* the 2. Duke of *Bra-
bant*.

As she was indefatigable in prayer,
so was she invincible in afflictions:
for her courage went before them:
she held them as Embassages sent
from Heauen; she receiued them
answerable to the greatnessse &
Maiesty of such a Monarch of the

D world

world, on whom all the earth dependeth who ill intreateth an Ambassadour, plainly discouereth a negle~~c~~t of the Prince, that sent him.

The life, which tasteth noe afflictions is a dead Sea, which produceth nothing. The Soule not visited, is as abandoned by the Phisitian. The land where perfect contentment of minde groweth, is ploughed vp by the share of torments, sowed with ashes, watered with teares & hedged round about with thornes. And although she abode in the delights of the world, she no more tasted of them, then the fish of the Seas brackishnesse. The brightest dayes seemed duskie nights to her being rightly instructed, that he who will weare Coronets of flowers in this world, beareth those of thornes in the other, & he

who

who soweth sorrowes in this life
shall reape comforts.

Her nature was too generous, and
too good not to resent the cruell,
& tragicall death of the Queene
of *Hungary* her mother, who was
slayne by a hand furiously trans-
ported with iealousy & reuenge,
which drenching the Court in vn-
speakable amazement, made her see,
that by how much the more vio-
lent the heates are, soe much the
more impetuous are the windes;
great afflictions fall vpon great pros-
perities.

It was in the tyme when all Eu-
rope stretched out a benigne arme
to Christians, furcharged & oppres-
sed in *Soria* by the armes of Infidells.
The God of Hostes had giuen
two blowes in fauour of the trueth
of religion. One in Spaine against
the Moores, who lost at the battell

of *Nauas* two hundred thousand men astonished vpō the sight of the Crosse borne by the Archbisshop of *Tolledo*, who marched in the front of the Christian army: The other a yeare after this in Fraunce against the *Abbigenses*, that were defeated with the Count of *Tholouse* their leader, & the king of *Arragon* their protectour.

These two victories obtayned, animated the Christian Princes to seeke out the common enemy at home, & to cast the fire of warre into the entrayles of his Empire. For which purpose, the Croisaide was resolued on & decreed in the councell of *Lateran*, one of the greatest & most eminent Assemblies that euer hath been in Christendome: for besides the Embassadours from all Princes, there were two Patriarkes, seauenty Archbi-

shops

shops foure hundred and twelue Bishops, eight hundred other prelates.

First the zeale to the seruice of God, & next the compassion of the miseryes, which Christians suffered in *Soria* obliged Christian Princes to hasten to their ayde, since Elephants draw their fellowes out of the ditch, & Gilt-heads free their companions from snares.

Desire of glory & reputation which is the spurre wherwith these lyon-like hearts awaken, and doe incite their generous spirits, stirred vp the most religious princes to carry the Croisaide, esteeming it no lesse glory to raise the tropheys of the crosse on the frontiers of *Egipt*, then did *Alexander* by erecting two altars in the vtmost confines of the Indyes, & *Hercules* two pillars on the bounds of his nauigation.

It was desired this enterprise might haue a Commander capable for the conduct of a roiall army, and to returne victorious. Andrew king of *Hungary*, & *Transiluania* by a common consent was chosen out for this charge, which he accepted with that content, wherewith the heartes of great Princes are euer possessed when they meeete with occasions, which free them from parity or corriuallship with others. It could not fall into better hands although in the pursuites of ambition great honours willingly submitt to those, who goe slowest, as the Hart many tymes yields himselfe to the man, that least chased him.

Hauing then taken away all affections from his owne will, to become obedient to that, which God discouered vnto him by this election,

he mustred all the forces c^f his kingdome, and thereunto added those of his neighbours, to ioyne with the Christian Army at *Constantinople*. He left the Princes his sonnes vnder the charge of the Queene his wife, & indeed all of them together vnder the prudence & fidelity of the Count of *Bankban*, whom hee made Lieutenant Generall in high, & low *Hungary*.

His absence caused great grieve in his Court, but the arriuall of the prince brother to the Queene sweetned them, that so they might be seafoned with a strange bitterness. He was of an age wherein lust begins to warre against vertue, & where with Hercules was forcibly assailed by attraction of the one, to forsake the other. His heart was a fortresse which as yet had neuer receiued garrison, hee hauing prefer-

ued it in the first liberty of its birth. Loue surprised it by gayning the eyes, which were the sentinells.

He sawe among the Ladies of Court attending on the Queene his sister the Countesse of *Banckban*: He iudged her the fairest, & found her one of the wifest: Her beauty was not an vncomly hostesse in an handsome house; For she obeyed vertue which held it in propriety, & neuertheles fell into discord with her honour. Loue against her liking & with out her consent made vse of her eyes, for all manner of artillery. They were fires to burne, arrowes to wound, burning mirrours to turne the vessells of those into cinders, who vnderooke to sayle on this sea of the Courte, & loue. Yet neuer durst he attempt this *Minerua*, it being impossible to finde her idle. The prince

who

who ever had beeene for him selfe, was now for her, so soone as euer he beheld her.

This passion forcing with its violence, those things which cannot be inforced, commaunded its liberty to manifest its seruitude. He thought himselfe too couragious not to tell her of it, & her too courteous not to hearken to it. Princes, though all things stand faire for them, are not free from trouble in these first circumstances; for indeede they thinke ceremonies are not made, but for such as are on equall termes; if they vse them, they vould haue them accounted an honour, that their intreatyes may commaund, & that noe fauour be so great, which they must not buy at a costly rate.

The torment of the prince which should be lesse cruell discouered,

then

then concealed, redoubled the violence there of, so soone as his tongue had vnfolded to the Countesse the euill which his eyes had done to his heart. For this first view, which was but a single desire became all loue, & by these approaches, he tourned into fury, & an vniust conspiracy against her honour.

The Countesse in stead of accepting the power which the Prince offered her ouer his heart, made it appeare vnto him she neither regarded his suite, nor affection, though it were the most ardent, which true loue might tender to a heart well beloued, and that hers could not receiue any impression, then of the lawfull loue of her husband.

The Prince meeting with such & soe courageous resistance, & despayring to ouercome this resolution discouered to his Sister all the

woundes

woundes of his soule, found noe comfort but in her affection, who shewed her selfe not insensible of his torment.

We haue often seene seruants, who haue betrayed their Mistresses, but it is a prodigious thing, when we behould seruants betrayed by their mistresses. Shee conspired in fauour of the Prince her Brother against the honour of the Countesse, and promised him to gaine her to his desire, either by loue or force.

The next ensueing night the conspiracy was executed, the body vanquished the heart inuincible. There was but one night betweene this iniury, & the reuenge, which transported the Count of *Banckban* in to such furie, that earlie in the morning he stab'd his dagger into the bosome of the Queene, who had bee a bad Mistresse to be a good Sister.

Heere

Heere it is where humane iudg-
ment must strike sayle, and cast
it selfe into the vast Ocean of those
of the liuing God, in compari-
son of which, the most cleare seeing
eyes are Owles in the rayes of the
sunne.

Of one same mother were borne
two Sisters, Gertrude, who turned
away from the feare & loue of God,
& Hedwige, whose life was so reple-
nished with piety, & adorned with
so many vertues, that she hath
beene canonized for a Saint; Sorro-
wes violent & vnxpected are not
for simple discourses. Those are
not great which can be expressed.
This accident by some esteemed
parricide, by others iustice, offend-
& scandalized the whole Court,
& layed incurable woundes on the
Sowle of the Princeffe Elizabeth,
but she for all that murmured

not against God, whose wisedome she adored with all humility, hauing her eye in this mishap, noe more troubled, then her heart.

Time and patience, which cure all disturbances nourished, & gaue increase to hers

Shee not so much reflected on the death of the body, as she entred into strange apprehensions for the health of the Soule.

The Count of Banckban hauing sett the affaires of the kingdome in good order, his wife & Family into safegard, went to Constantynople to cast himselfe at the feete of the king, making him both iudge & auenger of the fact, which hee confessed to haue committed by a powerfull instigation, & for the which he at the least much repented him.

Teares hastned in ayde of
the

the words, which sorrowe stopped
in his breast.

Yet for all this, amazement could
not seyze on the kings heart, If he
in middest of armes shedd teares,
to vapour out his grieve by them
the sorrowe to haue lost a good wife
& his children a good mother, would
make them to powre them out in
abundance.

He patiently heard the Count of
Banckban and prudently aun-
swered, that at his returne he would
vnderstand the trueth of this mat-
ter; That those who are present
neuer want excuses, & the absent
euer suffer wrong. That he would
heare his brother in lawe & the al-
lyes of his wife. He sent him backe
againe to continue his seruice. Al-
though he were cōuinced by his ow-
ne confession, & that soe straunge an
act required some exemplar punish-
ment,

ment, yet hee would not dishonour the happy beginnings of his voya-ge, by acts of such feuerity, nor leauue the army to retourne into Hungary.

The rendeuous was in Cyprus, all the shippes arriued there: It was aduised on what side the enemy should be assayled.

Particulier interest entreth into consultation with the principall of them. The king of Cyprus defires it may be vpon on side, He of Ierusalem hath designes vpon another.

The king of Hungary that knewe a Generall of an army ought to haue eyes in his shoulders, to leauue nothing behind, which might hinder him to proceede any further, was of opinion the fortresse of Mount Thabor should bee besieged. The Count of Tripoly diuerteth this

resolution & caused the Army to march before Damietta, hauing first attempted to surprise the Fort of *Thabor*, where blowes were giuen and taken at so small a distance, that the Infidells might see, not onely flyes, but euen the little Crosses, which were vpon the Christians Targets.

The king of Hungary seeing the enterprises were managed without judgement, & that priuate passions ouerthrew the best Counsell intended for the publique good; that the most valiant stood more in neede of a Buckler, then a fworde, grewe into distast, and hauing left among the knights of *Saint John of Ierusalem* great proofes of his bounty, as hee from them had receiued of their valour & affection, hee returned into *Europe*, & left the charge of his army to those

who

who resembled the prouince in which they fought, exteriourly hott, as being one of the nearest to the torrid Zone, & within extreamely cold.

After a ten monthes siege the Christian army entred *Damiata*, the first Standard which appeared on the wall was that of *Florence*, which at that tyme was a white lilly in a red field. The Conquerors for all their booty found nothing, but rivers of bloud, & heapes of the dead; for of seauenty thousand who defended this City there were reckoned vp, but three thousand meager discomfited Creatures, that looked like frightning Ghostes.

The Christians kept not this City so long tyme as they had spent in taking it: For besieging *grand Cairo*, in the season when *Nilus* ouer floweth, they sawe them

selues soe assayled by waters, that their victuall & munition being drowned, they could finde no safety, but in a happy composition to depart, & yeild vp *Damiata*.

As *Nilus* tooke from them all meanes to drawe neare to the towne, so the *Sultan of Egyp* cut them off from all passages of retreate. Those, who heretofore comuaunded without condition are inforced to receiue lawe of the enemy, who left them noe other fruit of their conquest, but the shame not to bee able to keepe what they had gotten.

The king of *Hungary*, who could not triumph ouer his enemyes in the holy land, serued as a Trophey to the Princesse of *Ferrara*: For passing through this City to *Venice*, and from thence to *Insprucke*, he sawe in her, perfections of beauty

so admirable, & wonders of loue
so absolute, that hee submitted all
his affections to her power. His eyes
had no other obiect, his fantasy no
other imagination, his minde no
other discourse, his heart no other
conference, his mouth no other
name, then of the Princesse. His
memory was so replenished with
her meritt, that it noe longer would
admitt any thoughts of the tra-
gicall death of his first wife.

Hee vnfolded his heart vnto her;
Saying, his affection was such,
that hee was wholly vnable to stirre
any further, but to enjoy the con-
tentment of her company. Kings
are neuer refused; Hee spake of it
to the marquesse of *Ferrara*, and
intreated he would giue him the
Princesse his daughter to succeede,
not to the vnhappinesse, but to the
dignity of *Gertrude* his first wife.

Hearts consenting, bodyes were quickly vnited, & the King of Hungary entred into his kingdome, with the sole triumph of the loue, & beauty of a worthy Princeffe.

The first act after his mariage, and returne, was the processe against the Count of Banckban. The opinions of his Counsell being better pondered, then resolued, hee was freed, but in such sort, that the rest of his life was to him but a liuing death; for those who either through duty & affection were obliged to the memory, & honour of the Queene prosecuted him in his person, his fortune, and his family as an execrable parricide, yea euен they, who had promised the king neuer to search any further into the matter, redoubled their prosecution, thinking oathes might be broken without perjury, and

and benefitts forgotten without ingratitude, to maynteyne points of honour.

The king, who for the loue of the liuing had allmost blotted out the memorie of the dead, disposed his thoughts to congratulations of ioy vpon the Queenes entrance into his capitall City of *Bude*, which was at that tyme the theater of Northern magnificence, a City faire rich & great, bearing the surname of Attilaes brother, who caused it to be built on the banck of *Dannius*.

This ioy which soe puffed vp many hearts, shrunck vp with sorrowe the heart of the Princesse *Elizabeth*, who was sent for by the king her father to entertayne the Queene, and to augment by her presence the comfort of his returne from the Eastern warres. Shee in-

forced her selfe, & accommodated the temper of her countenance to the humours, & contentments of the king, her father, but in secret she still had in store new teares to bewayle this old grieve for the death of her mother.

It is not yntruely sayd, that one sorrowe ordinarily serues as a meddicine for an other; she stayed not long in Marpurg, but returned thence to meeete the Landtsgraue her husband, at which tyme her constancy was assayled by a newe affliction.

Death iealous of the long peace, and concord of their mariage, conspired with fortune to separate them, and not daring to vndertake it without the helpe of vertue, they agreed to adde an occasion, in the pursuite whereof it was more glorious to dye, then to liue in distance.

All *Europe* was terrifyed with the happy successe of the Infidell army in *Egipt*. The Emperour *Frederick Barbarossa*, who had maryed the daughter of the king of *Hierusalem* was humbly besought & intreated togeather with all the Christian Princes to succour the Christians. He appointed a great part of them to meeate at *Cremona*, there to aduise vpon meanes to secure the affaires of Christendome against the attempts of Pagans, and to Saue *Hierusalem* from their tiranny. All sayed they must hasten thither but fewe were willing to be present in soe perilous, and tedious a voyage. The *Landtsgraue* animated them all to soe holy a warre, and offered himselfe to followe the Emperour thither. He was reputed able to leade the wholl Armye, & to be Generall of it.

The king of Hierusalem pressed so much to haue it sett forward, least delay might render it vnprofitable, that the Lâdtsgraue being inforced to depart, had not leisure to returne into Thuringia, preferring the aduancement of the publique cause before his owne affectiōns. The adieu which hee sent by wryting to the Princesse Elizabeth his wife, serued him then for a voyage into the other world.

The army was mustered at Brindisi, where the Emperour fell sicke. It was assaulted by so many stormes and tempests, that diuers aduised for the returne of it into Europe. The Landtsgraue caused the chiefe of them to assemble togeather, to lett them knowe it was more shamefull to retire backe, then perilous to passe on. Hee spake to them in this manner: The tyme

(Sirs)

(Sits) wee loose in consulting vpon our returne, will condemne vs of cowardize if wee passe noe further. Words are vnecessary, when there is question, not to liue, but to march on. I lead not fresh-water souldiers: passed daungers ought to make these to be scorned, which are before vs; More glory may be found in the trueth of that, which wee nowe are, then in the vanity of what wee haue beene. Wee are not vpon the Sea, but to goe on couragiously in the face of death, when it is presented; and to expect it with a firme constancye. Followe me, for you shall neuer beare the first brunt, nor will I withdrawe my selfe from daungers, to thrust you vpon them.

All with gestures, vowes, and voyces seconded the braue exhortations of the Landtsgraue, & every

one

one protested either to leauue his head in *Asia*, or to returne with it into *Europe* crowned with lawrel, not any of them but much desired to gather the Palmes, which *Palestine* produceth.

But this first feruour became a grosse surge of smoake, which vanished in an instant: For the army being ready to assault, sawe it selfe assayled by a malady, which contagioustly disspread thoroughout all the Nations and severall bands. The Emperour *Frederik* grew very sicke, and the voyage absolutely fruitleſſe.

The Landsgraue dyed there and with him the hope of the Christians to aduaunce the triumphs of *Godfrey of Boulon*.

Hee dyed for griefe to behould his hopes stopped in the middest of their carcer. False hopes of

the

the worlde They lift men vp like young Children to the braunch of a Tree and in an instant take their shoulders away, which supported them, and leauē them hanging in the ayre. Hee commaunded his body to be layed in the tombe of his Aunceftors in *Thuringia*, and forgot nothing necessarie for the good of his estate. His memory and iudgment being vigorous to fett all in order, made it appeare, that those neglect not them felues in death, who forget not God in their life.

The newes of his death was instantly caryed to the Princesse *Elizabeth* who found her selfe drenched in an Abiffe of sorrowes, when she read those expresse dead wordes of the liuely affection of the Landtsgraue, written by him a little before his death, in these termes.

Madame, I am not in a condition

eyther

eyher to counterfeit, or disguise my thoughts, since so little tyme is left me to render them pure and sincere to him, who knowes them. Lying with you the deare moity of my selfe, I haue desired nothing so much, as the study of trueth, nor will I admitt that my end contradict my life: to giue you assurance, that as I haue not sought to preserue it but for you, soe it troubles me not to dye, but absented from you. The Sunne shewes himselfe more lustrous when hee setteth, the loue I beare you was neuer more perfect, then in the period of the occident of my life, which openeth unto mee the day-breake of immortality. Farewell (sweetest); I should grieue for the sorrowe you will entertayne, did I not knowe you haue wherewithall to defend your vertue from the outrages of fortune.

Lo, a stroke of dolour and affliction, which shooke, but overthrew not the constancy of *Elizabeth*, God was pleased the temptation should not exceede the power of her resistance.

Her good nature hauing powred out a torrent of teares of sorrowe, her heart afforded on Ocean of ioy, considering the Landtsgraue was freed from the miseryes of life more brittle then glasse, lighter then smoake, swifter farre and more empty, then the winde. Then lifting vp her hands, & eyes to heauen, she gaue God thankes for this affliction, by which he had restored her to the liberty she so much desired, to be wholly consecrated to his seruice.

Nowe it is (o lord) nowe is the tyme (said she) that I with more liberty will wayte on thee, behold me free, that I may forsake these lower playnes, and with alacrity ascend

vp to Mount *Thabor*. Behold me discharged from that, which was most deare vnto me in this life, I haue nothing else to loose, & who knowes whether I had not been vndone, without this losse.

The comforts of her mariage, and the greatnessse of her condition had not at all extinguished in her the true contentments shee proposed to her selfe in a priuate, and solitarie life. Shee often sayed, her husband was the flower of the field, that could not be found in Cityes. That the Temple of repose was built in the Suburbes. That the honey of the Soule was made in the hyue of solitude.

This death brought that life to her, which she desired, and that she might wholly and entirely vowe her selfe to it, she disarrayed her selfe from all pleasures of the world. she

gaue

gave to Churches, Colledges and Hospitalls, all which she in her Cabinet had of most price: much more esteeming the charity of almes than the guift of miracles, because (sayd she) man is bound to God by miracles, and God to men by almes. She cheerefullie gaue, nor with a countenance denying what she had presented. She gaue speedily, neither wearyng patience, nor intreatyes. Teares (sayd she) which auayle little with men, are very powerfull with God, to gayne heauen.

Shee daily fed nine hundred poore people, and this largesse was accounted prodigality by those, who iudged her deuotion to be hypocriſy, her zeale and humility, grosse folly. *Henry Brother of Lewis* hearing of his death, seized on the fortrefſes and banished the Princeſſe, who

found

found no retreate: so much the feare
to displease the strongest, and awe
of the most powerfull doeth over-
sway affections.

She went to a Church and there
caused the Canticle of triumph, &
joy to be sung, for the fauour which
God had done, by setting her into
a Course of life, that she by the
lawe of her condition expected not,
hauing euer desired pouerty without
hope to attayne it.

Yet for all that, she lost not the
generosity of her birth; Riches
could not make a Coward of the
valiant, nor pouerty a magnanimous
heart, to become sordid: for shee
was not ashamed at all, but of those
who liued ill, and of such as were
onely poore against their wills.

Fortune coulde not take that
away which she gaue her not. The
greatnesse of her courage is exal-
ted,

ted, & continueth greene among iniuryes, as Iuy in ruines.

She persisted in this patience till the arriuall of the Landtsgraves body at the meeting of which, reason that excuseth teares in euills remedilesse, dispensed not with her without abundance. Many great Lords of *Germany & Sicely*, who had perfourmed this last office to this great Prince, seeing his widowe was reduced to straights vnworthy the House from whence shee sprang, gaue *Henry* to vnderstand they would not depart the Country, vntill she were restored to an estate futeable to her worth, & that they resolued to enforce him thereunto. Hee allowed her one of the good liest houses of the Country for her habitation, whereof she made vse not to liue, but that shee might learne to dye therein. Piety

which with her was of more valemēt
then life, chaunged this Castle into
a monastry, where she liued with
vnspeakable austerity.

Good bloud makes not more
hast to the wounded part, then the
king of *Hungary* aduertised of the
Landtsgraues death, did to the sor-
rowes of his daughter to comfort
her. He dearely loued her, and al-
though hee had other children, hee
kept most loue in store for her, as
the Eagle euer affecteth one of her
young more then the rest. But being
informed she despised the world,
he dispatched a principall lord of
his Court to intreat her (and, if
commānds were not powerfull
enough, to adde thereunto the au-
thority of a king to cause her,) to
retourne into *Hungary*, as also in the
meane tyme to assure her, that as
the glory and metit of the ferni-

ces,

ces, which the Prince her Husband had done to Christendome remayned for a Comfort, & increase of state & pатrimony to his children, so it inclyned his disposition to let her see this accident should not in any sort impayre her condition.

But he found her nothing flexible to his perswasions, nor well pleased with his propositions. Her eyes were too cleare, not to knowe that the gould of worldly promises is sophisticate, and that as the Sunne canot be better scene, then in cleare & pure water, soe true content of minde, may not rightly be estumited, but in Soules purged & purifyed from the cares and embroylments of the world.

Behold her Fathers letter.
Daughter, Fortune assayleth, not for slight causes the courages of those who are of your quality: she hath

inuaded you on that side where she thought to ouercome your constancy, and triumph ouer your vertue. It is the death of the Landtsgraue which extreamely grieues me, because you haue lost a good Husband, and the Christian world a great Captayne. My affliction is so much the more harsh and insupportable to me, in that I heard of his death before his malady, and that one and the same instant sawe me to applaude the successe of his voyage, the miracles of his life, and to bewayle the accident of his death. I should wrong your iudgement to comfort you, in matters, which you vnderstand to be remediless. I had rather assure you, that he who called your Husband to heauen, reserueth a Father for you on earth, more desirous then euer, to make you so happy by a second

mariage

mariage as you had occasion to be pleased with your first. Ability in me shall not be more difficult, then will. But I shall euer leaue your disposition at liberty, most confident you will not inclynre it to resolutions contrary to the age wherein you are, nor to the counsells of those who loued you before you were capable of loue. Come hether then to reap the fruits, & afford this contentment to the desires, and prayers of your father.

Andrew.

SHe was not much troubled what Saunswere she should make to this letter; with the same hand wherewith she receiuied it, she wrote these lynes, saying as *Olympius*, that if God had been pleased she should haue continued in the company of a man, he neuer had bereaued her of a husband.

S.r (sayd she) I cannot thinke
God hath called one moity of my
selfe to heauen, to suffer the other
any long tyme to languish heere,
and though for his iustice sake, &
the punishment of my sinnes, it
should please him to prolong my
dayes, it will not be to reduce me
backe againe into the seruitude
from which I am freed. As to sa-
tisfyng you, I loued no man but
my Lord the Landtsgraue, so for
his loue none liuing shall be affec-
ted by me, to possesse either my
heart, or body. I gaue vnto the
world the flowers & fruits of mine
age, you ought not to thinke it
amisse, if I referue for heauen the
last honour of the tree, and that
poore verdure which in the spring-
tide thereof already beginneth to
waxe pale, & withered; an euident
signe that the immutable renoua-

tion,

tion, which I hartily wish, is not farre
of. If you hinder the vowes I haue
made of perpetuall continency, you
shall be the sole authour of my death,
as you were one of the causes of my
life. Your Court whereunto you invite
me shall be to me a death, life a pri-
son, the world a hell; you shall
chaunge the name of a Father into
that, which can noe way belong to
you, but by forcing a will which
God him selfe permitts to be free,
in her who remayning his faithfull
seruant, desires also to rest your
most humble Daughter.

Elizabeth.

The king of *Hungary* hearing
this resolution, did all he could to
diuert her from it. Many Princes
vpon the bruit of soe abundant per-
fections, wherewith she replenished
all *Europe* sought her in a second
wedlocke. Shee continually expres-

Sed she neither could, nor would marry. That if her excuses were not taken for denyalls, and her resolutions for reasons, she would slit her nose, thrust out her eyes, so disfigure her selfe, that not any should desire her. From that tyme forward she became the fable, and floute of the world, the scorne of great ones, the shame and rebuke of her nearest Allyes, her zeale was accounted folly, her deuotion hypocrify, her simplicity sottishnesse her retirednesse melancholy. Some sayd vnto her she did well to liue more vertuouslie & piously then the rest of her sexe, but to liue lesse noblie was basenesse, and in this extraordinarie manner meere giddinessse.

Another life, another manner of liuing, We must in matter of religion, as in nauigation beyond the

Pole

Pole arctique, haue another heauen, other starres, another Pole. When one is arriued to this point of forsaking the world, another science must be learned, another spiritt, another intention, when we loose the North starre of will, wee must take vnto vs, that, of obedience. The life of those great soules, which liue in Heauen although they breath ou earth, hath a course much contrary to that of the world as the starres.

All the actions of this Princesse directed to the honour of God, stood out the shott of the arrowes of enuy and Calumny. She no whitt regarded, what the people (bad censurers of good workes) sayed of her. She reioyced when those bladders of slander emptyed them selues on her of the poyson, wherewith they were filled.

Be-

Besides her heart was soe large
and ample, that these petty iniur-
ytes were quite lost vpon her, her
Soule onely living on wormewood,
had noe gall in it.

The innocency, and simplicity
of her life had the same vertues
against calumnytes, which the little
stones of Nilus, that keepe dogges
from barking. The wicked in the
world were constrainyd to chaunge
their scorne into admiration of a
life, more like to that of Angells
then of mortalls.

She raysed her darne to the
highest triumph whereunto vertue
might reach, not onely tollerating
iniuryes, but doing good to any
that wronged her. Some maleuolent
tongues thinking to fixe the sting
of their slaunders vpon her memo-
ry the more to afflict her, spake ill
of her, and touched her to the

quicke, although the innocency of her life, and the purity of her actions made her insensible of such woundes: but naturallie, falsehoods vexe and penetrate the Soule more then truthes. All her reuenge was to pray to God for the calumnious, and in this her oraison, shee heard a voyce from heauen, assuring her that of soe many prayers as were made by her, that, which she offered in the behalfe of her enemyes had been the most acceptable.

Euery one sawe the euill she suffered, and not any the good she did, her night watchings and austeryes. Such holy actions are lighted torches, suddenlie put out with the first blast of vanity, and presumption, if humility couer them not.

In this long and tedious way she never looked backward, nor stayed at the golden apples, to slacken her speed.

speed. The more she drewe nigh to her end, the more she desired to attayne it. The nearer she approached to the center, the more stable she became. She was a widowe at twenty yeares of age, she vowed her selfe to the third order of Saint Frauncis at twenty one, wherin she liued and died happily. She went out of the world, as out of a Babilon, finding nothing therein to satisfye her soule, nor to eale the langours, or shorten the length of the miserable condition of life, where the most prosperous waxe olde, rather with anxiety, then yeares.

A resolution truly worthy of a heart so resolute. It onely appertayneth to generous hearts to resolute ypon so violent chaunges, and to make such leapes from earth to heauen.

She liued and died so blessedly,
& the sanctity of her life was testi-
fyed by so many miracles, that
Pope *Gregory* the nynth in full Coun-
sell declared her a Saint, and or-
dayned the 27. of November for
her festiuall. Her body fower yeares
after her death wholly entire, and
odoriferous, was taken out of the
earth, and sett vpon the Aultar of
a Church dedicated to her name
by the Archbishops of *Colen, Ments,*
and *Bremie*. The Emperour was pre-
sent at the ceremony, and to this
Princesse (who liuing despised re-
gall crownes, for that of thornes)
hee presented a triple crowne of
gould, as a witnesse of the perfe-
ctions which had crowned the three
conditions of her life. Shee had
three children, *Herman* who suc-
ceeded his Father, and dyed at the
age of Eighteene yeares, *Sophia* that

was

was married to the Duke of Brabant, & another *Sophia*, who following the piety of her mother became religious at Kitzing in Franconia.

Behold how impossible it is to speake ill of those who haue liued well.

FINIS.

2 JY 64



